

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, OCT. 11, 1917

NEW SERIES, VOL. XIX, NO. 41

Billy Sunday has pledged his help to raise the Liberty Loan.

There were sixteen additions at Sumrall in the meeting in which Pastor Morris was assisted by Evangelist W. A. McComb.

The New York Ministers' Conference, of New York, requested Mayor Mitchell to stand for re-election. We understand he was defeated for the Republican nomination, but will run as an independent candidate.

The Baptist Sunday School Board will publish a vest-pocket edition of a commentary on the lessons for 1918, edited by Dr. Hight C. Moore. It ought to be in great demand, for it will certainly be helpful and reliable.

Dr. Everett Gill, missionary to Italy, is teaching the classes of Dr. W. J. McGlothlin at the Louisville Seminary for two months while the latter is looking after the Southern Baptist end of the food conservation work in Washington.

Since last week many of the woman's missionary societies have made response to Brother King's request for money to repair the hospital at Jackson and linen for the beds, tables and bath rooms. It is easy to do it, if you take it up promptly.

The editors of Western Recorder and the Manufacturers Record are having a discussion on the rise in the price of coal. Naturally, on this subject they have developed some heat. Of course they will be careful not to get their hands smutty.

On October 6th Missionary J. G. Chastain embarked in New Orleans for Havana. Our Foreign Mission Board lends him to the Home Board for work in Cuba during the winter. While on the island, a part of his time will be given to enlistment work among the Cuban churches.

The Manufacturers Record says that Congressmen send out, under their franking privilege, seven tons of matter a day, and when any shortage occurs in postal receipts, it is charged up against the newspapers, and they are credited with producing the deficit. Think of it—seven tons of Congressional speeches! There must be a great number of them, for they weight pretty light!—Watchman-Examiner.

The whole office arrangement of the Sunday School Board has been reconstructed, and they are feeling fine as they settle down to their tasks according to the new outline of work. The good hand of God has been upon this department of our work from the beginning, and never more manifestly than now. We congratulate Secretary Van Ness and his force of co-workers upon the great volume of business done, and the splendid character of it.

The New York Bible Society is giving the soldiers Testaments in which is this message from General Pershing in France: "Aroused against a nation waging war in violation of all Christian principles, our people are fighting in the cause of liberty. Hardship will be your lot, but trust in God, who will give you comfort. Temptation will befall you, but the teachings of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

You may have seen the notice on many magazines that for one cent the magazine could be mailed and by the government delivered to soldiers at the front. Perhaps you have not had as many magazines as you would like, and did not send many to the soldiers. The Baptist Record has a number of magazines left over from the newsstand, which may be sent by subscribers if the subscribers furnish the postage. If you like, send The Baptist Record 10c, 50c or \$1.00, or whatever amount you like, and as many magazines will be sent our soldiers as you send cents. You furnish the postage; we furnish the magazines.

One month more and the State Convention meets at Brookhaven. It will doubtless be the most largely attended meeting we have ever had. Brookhaven is one of our best towns. The church is one of our best churches; and they have one of the best houses in the State. The place is easily reached by three railroads; and there are more Baptists to the square mile within a radius of forty miles perhaps than anywhere else on the face of the earth. If you wish to get in the best bunch of folks on earth, get ready to go to Brookhaven.

During our twelve days' stay at the Mississippi Baptist Hospital, the house was well filled, and everybody busy, but we never heard an impatient word from any nurse, or saw anything but the most courteous and faithful attention. This statement is not made in any way to settle a bill, for we paid the cold cash like anybody else, and got full value for our money.

Dr. W. A. McComb supplies the First church, Baton Rouge, during the month of October, and begins his pastorate there November first. The outlook for Baptists is more promising there, several having recently joined the church. They have already built foundation for a new church and propose to proceed to its completion at a cost of \$30,000.

Will the brethren who were appointed to prepare a program for the preachers' meeting the day before the convention at Brookhaven, send us a program? We shall be glad to publish it. All will be glad to see it. So also let us have the proposed program of the convention.

Try this on your tongue trippingly: "Shott shot the first shot, and the shot Shott shot not Knott. The shot Shott shot not Knott, so Shott shot again, and once more the shot Shott shot not Knott, but the shot Knott shot shot Shott, so Knott won notwithstanding."

A kind personal letter from Dr. R. L. Motley, pastor of the Central Baptist church, Winchester, Ky., brings the cheering information that his church this year broke all previous records for good work done. He's the sort of man we need back in Mississippi.

Those expecting to attend the State Baptist Convention at Brookhaven, November 12-16, 1917, will please notify Hermon Dean, general chairman, Brookhaven, Miss., as soon as possible, giving date and train upon which they will arrive.

Have you read the book by ex-Senator Hobbs on recent history in Mississippi politics. If you read part, you will be sure to read it all. It is from the inside; \$1.75 at The Baptist Record Book Store.

Rev. L. E. Lightsey is in a meeting with Pastor L. I. Thompson at Van Cleave this week.

At last the Baptist Tabernacle in Atlanta has gotten a pastor in former Evangelist J. W. Ham.

Paul R. Moody, son of D. L. Moody, is a chaplain in a Massachusetts regiment of the U. S. army.

Some news items sent in about the time the editor was taken sick were lost. If yours was in this lot, we express sincere regret.

Dr. Jas. A. White, one time of Mississippi, but recently secretary of the B. Y. P. U., has resigned to accept the Messiah church, Chicago.

It is a tribute to the patriotism of our preachers that the theological seminaries seem to be sufferers above other schools in attendance this fall.

Mother Buckner, who so long labored by the side of her noble husband in caring for Texas orphans, passed away recently after being some weeks paralyzed.

A. C. Watkins, Ruston, La., says: "Am closing my engagement with Home Board and Louisiana State Board, October 25, and am now ready to book engagements for evangelistic meetings. Would be glad to hold some meetings in my home State—Mississippi."

W. E. Fendley writes from Eupora: "Sunday, October 7, was a red letter day with the Eupora saints. We had 172 in Sunday School, great congregations at the morning and evening services. Received six by letter and three for baptism, and baptized five at the evening service. In the afternoon the pastor went fifteen miles in the country and addressed a large assembly of people on the work of the Red Cross movement. Things look good up this way."

D. L. Moody's love for the souls of men extended to special classes, often unchurched, such as the seamen, miners, lumbermen, railroad employes and soldiers. Just now the Army and Navy Book Fund which he instituted years ago in connection with the Bible Institute Colportage Association of Chicago, with the co-operation of Christian contributors the country over, is fulfilling an active and effective ministry by supplying gratuitously appropriate gospel books, Scripture "portions," etc., to our "boys" of the army and navy. During the past five months nearly 100,000 copies of such books have been sent to the various camps, forts and war ships, and the unsatisfied and urgent demand for tens of thousands more to be placed into immediate use is subject to generosity of Christian friends interesting themselves in the work. The religious work director at Fort Riley says, "The boys read everything they get their hands on." An army camp secretary in Colorado writes, "We make it a practice not to hand out those books without a personal interview." A chaplain on a war vessel remarks, "The great number of new men, most of whom are boys, just arrived from the wholesome influences of home, necessitates a special effort in the distribution of the gospel." Still another navy chaplain states, "I am following up the books personally." It is questioned whether Christian America ever had before such a unique opportunity for evangelization among young men, the "flower" of the nation.

THE WEEKLY BAPTIST NEWSPAPER.

By J. F. Love, D. D., Cor. Sec'y.

The weekly Baptist newspaper has many contributors, but a very occasional contribution on the value of the paper itself. There is, I am convinced, a reason for this. The other day at lunch with a useful pastor and gifted writer, I asked him if he was not restrained from writing commendatory pieces about the denominational paper through fear that somebody might think he was courting the favor of the paper and coveting its notice of himself and his work. He confessed that such was the case. I feel certain that there are multitudes of good men who, like this pastor, are loyal friends of our denominational papers, and who realize that they are indispensable agencies of the denomination. For my part I have resolved to break over the restraint and say a few plain things to my brethren and sisters of the churches of Christ in the South concerning the Baptist weekly newspapers. In the light of the calmest thinking I can do upon our denominational situation, there is absolutely nothing else in sight to take the place of the denominational weekly. It holds a unique place in the religious life of our people and sustains a vital relation to the organized enterprises of the denomination. My observation leads me to believe that the pastor and other Christian workers have not before them an opportunity for larger service to their neighbors to the denomination, and to the kingdom of God at large, than they have in the opportunity to increase the circulation of the denominational weekly.

Literature is today influencing the life of the world as it never influenced it before. This is true whether we think of the world of business, of politics, or of religion. Everybody is learning to read in order to read. Everybody from ten years old up is reading. Not one in ten is capable of a deliberate selection of that which should be read. What people are reading is determined more by the activities of those who have something they want read than by the choice of those who know what they want to read. There are many candidates for the attention of the readers. A few years ago the report was issued from a certain city in America that three hundred Socialists arose every Sunday morning at 5 o'clock to place the literature of these malecontents under the doormat of every home in the city. The Russellites and some others seem to have taken the cue from the Socialists, and Sunday mornings I have found upon opening my door, as my neighbors have found upon opening theirs, the literature of the religious faddists ready for my Sunday morning attention. I am yet to find at my door a piece of literature left by any of the established Christian denominations and representing the religious views which have made the Christianity of this nation. I find in the receptacles at hotels and in the depots all over the South quantities of religious literature, but never a denominational weekly or a tract representing the faith and work of my people. We outnumber most denominations in the South by a

million or two, but others are using the printed page while we neglect it.

The fall of the year is here and most pastors back from their vacation will begin annual rounds of visitation to the homes of their people. Missionary societies are meeting weekly from home to home. Young people's societies are reorganizing and the work for the fall and winter is being laid out. How many pastors, woman's societies, young people's organizations have made plans for the increased circulation of the denominational paper in the church membership? I venture to say that there is nothing that a pastor or other Christian worker can do which will more largely contribute to the development of Christian life, to the creation in the homes of Christian ideals, to the development of church membership in devotion, loyalty and liberality, than the placing of the denominational paper in the homes of the community. This will take a couple of dollars out of the home, but it will place in the home something more valuable and more enduring than money.

The average Christian worker has not tested himself as a subscription getter to the denominational paper. Most pastors, perhaps, think that they have no talent for this class of work. I once thought this myself, and yet with much fear and misgiving I undertook the task and succeeded at it. I do not consider that such a work is below the dignity, but rather that it is a legitimate and greatly important part of the ministers' and other Christian workers' service. Most Christians will, I believe, enjoy the work if they set apart a time for it, and make a thorough test of themselves in it. There is no Christian service which will accomplish more for the welfare of the local congregation.

Here are some values of this class of work:

1. The hope of the uniform and universal soundness in Christian faith and denominational principles is in the increased circulation of the denominational paper in our vastly growing numbers. With the attention which is claimed for every heresy by a great volume of literature, I see no way for the leaders of our people to preserve that unity of faith which will give us power as a denomination but by the circulation of these papers. With the rarest exception the Southern Baptist weekly paper is a defender and a proclaimer of the Baptist faith.

2. The only means at our disposal for creating general information concerning the denominational work is the denominational paper. It is our greatest enlistment agency. It will help the church in everything it is commissioned to undertake. A short examination conducted with one of our Baptist congregations on any Sunday morning will convince any pastor that his people need information about denominational work and enterprises. Week by week these denominational papers carry into the homes where they are admitted just the information which all Baptist church members need and without which there is much loss to the church in which they hold membership.

3. The denominational papers are our dependence for securing concerted Southwide denominational action. There are tasks

which Southern Baptists must undertake together, responsibilities which they can only jointly discharge. The denominational weekly usually has for its editor a man who is living the denominational welfare as well. He is informed concerning what Southern Baptists as a great denomination are trying to do, and week by week he is setting before his readers this Southern Baptist program. This service of the denominational weekly was never more indispensable than at the present hour. The world situation has laid upon Southern Baptists world duties, and intimately affects the future of the denomination. It is, therefore, greatly important that every one of the two and three-quarter million Baptists scattered over the South shall understand, not only his duty as a church member, but his duty as a denominationalist. We must take care of denominational tasks and of the denomination's future. To accomplish these things we need the intelligent co-operation of every one of our great numbers. If we could secure this, we could at this hour under present world conditions make such vital, powerful and such lasting impact of the denomination upon the world as would give us standing and influence around the world and for all the future. There was never, therefore, such incentive to a hasty, well organized and persistent effort to circulate the denominational newspaper, because our forces can not be rallied to meet the exigencies of this hour without the help of these papers. There is a mission field for the Christian worker in every home where the denominational paper does not go and the cultivation of this field means seed corn for acres that lie in the wilderness of heathen and papal lands.

For considerations like these, and feeling it to be a part of the mission work to which I have given my life, I decided to throw restraints to the wind and make this appeal to my brethren and sisters of the South to put on this fall as an important and essential part of church programs a determined canvass of church memberships for subscribers to the denominational papers. If this appeal is heeded, I shall get my reward in the heart-cheer which shall come to the mission rooms next spring when we are in the roundup for this great world enterprise for Foreign Missions.

MR. HOOVER'S PERSONAL APPEAL.

Herbert Hoover, Federal Food Administrator, makes the following announcement:

The week of October 21 to 28 has been selected for a nation-wide campaign to complete the enrollment of our forces in conservation of our food supply.

The harvest is now in hand, and we can measure the world's food resources.

The available supplies this harvest year are less than last year; the demand upon us is greater than last year, and from the last harvest we exported more than we could really afford. We can only meet the call upon us next year by savings and by substitution of commodities which cannot be transported.

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They must be fed, and food will win the war. All Europe is on rations or restricted supplies. Only in our own country is each one permitted to judge for himself the duty he owes his country in food consumption, although the world depends upon us to guard and provide its food supply.

This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic decree but without other restraint than the guidance of individual conscience. On the success of this unprecedented adventure in democracy will largely stake the issue of the war.

We are asking every householder, every hotel, restaurant and dealer in foodstuffs in the nation to become a member of the Food Administration for conservation, and to pledge themselves to follow, insofar as circumstances permit, the suggestions that will be offered from time to time as to measures of food savings.

For us there is no threat of privation. We wish only that our people should eat plenty, but wisely and without waste. Wisdom in eating is to make possible such adjustments in our food consumption, shipping and war necessities as will allow us to fulfill our duty in exports to our Allies. By elimination of waste we serve ourselves economically and morally.

I therefore appeal to the churches and to the schools for their assistance in this crusade; to all the organizations for defense, local and national; to all the agencies, commercial, social and civic, that they join the administration in this work for the fundamental safety of the nation.

HERBERT HOOVER.

MISSISSIPPI WOMAN'S COLLEGE.

We are glad to note that our sister colleges are full and overflowing. Glad to see also that old Mississippi College, the dean of all our Baptist schools, although bled white by her unprecedented example of patriotism, is gathering strength as the days go by. Let it never be said that the Baptists of our State allowed Mississippi College to suffer because she laid her all upon the altar of our country.

The Dockery Home is furnished nicely and a number of girls are enjoying life over there. Mrs. Freeman, the mother of our valued Mrs. Granberry, is in charge. We hope that some day a magnificent brick dormitory will adorn our campus with the title "Dockery Home."

On Tuesday last we took our annual street car ride over the city. A number of places of interest were visited, including the Normal College. A stop was made at the Century Drug Store, whose kind and liberal proprietors served refreshments to the student body.

Dr. J. T. Christian spent the past week in Pittsburg, Pa., on business regarding religious activities in camp. Brother Green taught for him in his absence.

We are harnessed up fairly well now and work is going along in good shape. All of our departments are full.

J. L. JOHNSON.

MORE ABOUT CONSOLIDATING OUR CHURCHES.

There is a grand future for this country, notwithstanding the war. The rural credit is going to furnish the means to build up the South. A great drawback to the farmers has been the want of money to develop our resources. The farmers have had to pay from 50 to 70 per cent for credit. Now he can get it for six per cent, with amortization and for a long term of years. Now in view of this, ought we not to be thankful to God for it and use some of it to advance His cause and to promote our own welfare and happiness? It is certainly wise and just to do so.

And I can conceive of nothing that will contribute to that end more than the consolidating our churches. And I think now is the time to go to work to do it. By doing so we could pay our pastors more than they are now getting. We could give them little homes on which they could raise some of the necessities of living and have many home comforts. And by calling them indefinitely they could beautify these parsonages and make them home-like. We could build large and beautiful church houses. And the labor and deprivation to do these things would unite us and make us love the church, God and each other more than anything we can do.

Our Heavenly Father could do these things for us if it were for the best. He knows that for us to love His cause it is necessary for us to make sacrifices and even to suffer for it. He could put it into the mind of some millionaire to give all the money we would need but He knows this would not be for our benefit. I think the labor, deprivation and care required to buy, build and equip a parsonage and build a fine commodious church would do more for the permanent good of our church than any revival services by our most talented preachers. And now when we are going to have good roads, better farming, more work stock and put our plantations in better and nicer shape, we ought to have better churches and pay our pastors more, and by consolidating our churches we can do so. And by all means let us call our pastors indefinitely. If we had a preacher located in every neighborhood it would add to the security of property, lessen wickedness and all kinds of vice so as to reduce our taxes in a few years sufficient to repay us. And suppose that our Methodist and Presbyterian brethren were to do the same, we would have the best country in the world.

We can now get good prices for everything we raise and it is up to us to take advantage of all that our national government and our State are doing to build up our worn out lands by raising legumes, manuring, terracing and ditching.

Let us carry on all these things together, consolidating our schools, consolidating our churches, building good roads, building up our worn-out soil, making larger crops and using them to the glory of God and the uplifting of our community and the advancing of our social, financial and religious lives. It

is said that a "thing of beauty is a joy forever." It would certainly be a beauty-thing to see our educational, social, financial and religious conditions improving equally and harmoniously.

I said in my former article that we should have a financial secretary (preferably a sister) to keep a book in which is recorded each member's name and the amount apportioned each. I neglected to say she should be paid a salary and it should be demanded that she should do her duty in collecting.

I know it will be trouble to get these things accomplished, but we will lose nothing in setting our mark high and working to get to it. One of the great troubles in all of our enterprises is the difficulty of reaching all of our members.

My paper (The Record), I see, comes in a separate wrapper, which signifies that it is the only one that comes to this postoffice. If some means could be devised to get our denominational paper in every family, everything would liven up. And now that farmers are to get cheap money to use in their operations, it would be a good way to use some of it. One of the objects urged in the use of this money is to pay off debts. Well, why not use some of it in paying our debts we owe our Savior.

W. B. KINABREW.

Olio, Miss.

LIBERTY BONDS FOR FOREIGN MISSIONS AGAIN.

J. F. Love, Cor. Sec'y.

It is now Monday, October first, and the city bells are ringing, factory whistles are blowing, automobile horns are honking, and the commingling of sounds is deafening while I undertake to write this brief article. I presume the thing is taking place in all the cities of the South. This afternoon the march will begin to the headquarters of the new Liberty Bonds, and thousands of Baptists in the South will during the next few weeks invest surplus money in these bonds. I wonder to how many of these will occur the thought that they have in the purchase of these bonds an opportunity to serve their Lord Jesus Christ and save lost men and women the world over! How many Baptist church members will purchase these Liberty Bonds for the Foreign Mission Board and thus establish a fund for the spread of the gospel of salvation to the ends of the earth? Have they hoarded money for investment, and will they now hoard these bonds while the cause of Jesus languishes and the cries for foreign missionaries more plaintive than church bells are made for re-inforcement and better equipment with which to do the Lord's work? How I wish that men and women who have money to invest in these bonds could see how they can serve their Lord by buying these bonds for the Foreign Mission Board.

Woman suffrage lost in Maine by a vote of two to one.

Mercer University (Baptist), of Georgia, reports a large opening in spite of the loss from the upper classes.

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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

TESTED AND APPROVED.

Here is a story of a young woman who had grown up in a good Baptist family in Alabama. She was disappointed in her ambition to graduate at "The Judson" because of her mother's death. Her father had married again and her step-mother had died leaving her in charge of a young brother, as well as the oldest of her sisters. But now she and the sisters were grown, and a gradually strengthening conviction led her to announce her purpose to become a trained nurse. Her father and all the family vigorously opposed it, but to no purpose, and finally consenting they bade her a tearful goodbye. Believing that the carrying out of her purpose could best be achieved in this way she was in a few days at the "Charity Hospital" in New Orleans.

This is a state institution but the nursing and care of patients is committed to the control of the "Sisters" of a certain Roman Catholic order. Here the troubles of conscience began. In training under these "Sisters" are many young women of various religious beliefs besides Catholics. The difficulty was to be loyal to the superiors and at the same time faithful to conscience. Our young friend had early put her membership in the First Baptist church where Dr. Edwards was pastor, his wife being an old friend in Alabama. He was a faithful spiritual counselor and often strengthened the young nurse when she needed it. His unvarying advice was to do right and take the consequences, but to avoid any contentions or differences that were merely personal. Thus she passed many a danger zone. Among these were when the hospital was under fire from charges of corruption in management, and unsanitary conditions. The whole institution was in a flurry when it was learned that Gov. Heard had incognito visited the hospital and inspected its various wards. Thus was brought to light the unsanitary condition of certain wards and the charge that supplies were alleged to have been diverted from the Charity hospital to a Catholic hospital in which these same sisters had charge. This Baptist nurse had nothing to do with the charges or the investigation, but

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stuck to her own task of nursing. Sawing wood and saying nothing did not save her from being under suspicion of the "sisters," who had no confidence in anybody and as little in one another.

But this test of her faith and character came at last. Among the qualifications of a good nurse was to be able to "baptize the babies" in an emergency. This most of them seemed willing to do, either having no special scruples or waiving them conveniently under necessity. On one occasion a Baptist nurse from Atlanta came to the young lady of this story and teeheeing a good deal, said, "Oh! I baptized a baby just now, and hee hee! it was the cutest thing you ever saw." Our heroine (for such she proved) simply replied, "I hope I shall never be called on to do that, for I simply cannot." The other answered "Oh, you will have to if you stay here." But things went on fortunately till within one month of the time for graduation and it looked as if she was safe. However one night the "sister" in charge of her floor came to her and said, "The baby in number blank will probably not live till morning and if you see that it is going to die you must baptize it." She replied, "Sister, I can't do it."—"But you must do it."—"I can't do it, I never did it and don't know how."—"Well, I will teach you how."—"But I don't want to know for I do not believe it is right." The "sister" then said angrily, "If you refuse to do it, you must leave here tomorrow." The answer came promptly, "If I have to sell myself for a diploma, I do not want it at that price. Do you believe that if this body dies without being baptized it will be lost?"—"Certainly it will," said the sister. "Then," came the reply, "why don't you sit up and do it yourself. I do not believe it is right." Still more angrily the sister retorted, "Don't talk to me about what is right. It is your business to do what I tell you, and if you do not you will leave the institution tomorrow."

The morning came and found the nurse in tears. Another "sister" had come to take charge and inquired what was the trouble. The story was soon told with this further statement, "I am going today to talk with my pastor, Dr. Edwards, and if I am dismissed, the world will know the reason for it. I will not go out from here with an implied stain on my character." The mention of Dr. Edwards frightened the "sister" and she began to beg it be not done. The Baptist replied "You go to your priest when you are in trouble and I am going to my pastor. This is a matter of conscience with me and I am determined to do right." This "sister" immediately hastened to the superior with the story and it was but a few minutes till she was on the scene with the assurance that everything was all right and that the young Baptist had done exactly right and nothing more would be said or done about it. In another month her diploma was given her and she is now and has been for five years the lady superintendent of the Mississippi Baptist Hospital, Miss Sallie Stamps of Jackson, Miss.

Thursday, October 11, 1917.

FOREIGN MISSIONARIES IN THE OLD TESTAMENT.

This is not about Foreign Missions in the Old Testament. That is too big a subject for discussion here and is worthy of a whole book, for there is no real understanding of the Book without a vision of the world-wide purpose of God which though hid from the ages was afterward fully revealed to the apostles and prophets in the Spirit, to-wit, that the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ through the Gospel. The proclaiming of truth, the revealing of God is not always that men may be saved. God must be made known, the gospel must be proclaimed for a witness whether men are saved by it or not. Even Paul, the greatest missionary, said he endured all things for the elect's sake. We will do well to get back in our mission work on the Godward side rather than the manward side of the question. It is not primarily a humanitarian enterprise, not a philanthropic undertaking that we are carrying on, but a purpose that God may be made known and exalted among the nations. We had better start at the right place and learn to pray, "Thy kingdom come; thy will be done in earth as it is in heaven." We cannot push this great undertaking wrong end forward through the world. This much is said by way of introduction because if the beginnings of things are found in the Old Testament, which is the word of God, then we can learn God's purpose and method in foreign missions by some concrete examples in this ancient book.

To begin with, Abraham was a genuine and high-class foreign missionary. Let us look at that side of his life a bit. Notice the far-reaching purpose of God announced a little later in his life. "I will make thee the father of many nations." "In thee and in thy seed shall all nations be blessed." True this looked largely to the distant future, but Abraham, like David, served his own generation according to the will of God before he fell on sleep.

Going back to the beginning, Abraham was called to go, he was sent of God to a distant land and a strange people, and that is what it is to be a foreign missionary. "And the Lord said unto Abraham: Get thee out of thy country, and from thy kindred and from thy father's house unto the land that I will shew thee." That this was not simply to improve his fortunes by following the line of trade is shown by the words which immediately follow: And I will make of thee a great nation; and I will bless thee and make thy name great; and be thou a blessing, and in thee shall all the families of the earth be blessed." It is very doubtful if the future generations could have been blessed in him, if he had not been a missionary blessing to his own generation.

We have seen the missionary purpose of God, now let us see whether Abraham carried it out. He left Ur of the Chaldees according to God's command, crossed over the Euphrates river and took the northwest trail toward Havan and Damascus. He was always known as the foreigner, the immi-

grant, the Hebrew, one who had crossed over." He finally reached the land of Canaan, a journey which took as much time almost as it now requires to go round the world. He arrived with his nephew and their wives. But all the time he was doing foreign mission work. He built an altar to the true God and in the meanwhile from among the people where he lived, he was acquiring a great household and was teaching them the faith of the true God. Eliazar of Damascus was a true convert and faithful servant who exhibited genuine faith and devotion. There were later on three hundred and eighteen young men of his household who were said to be trained. If there were so many young men, surely there must have been a great company altogether, and all of them gathered out of the heathen who were around him. The faith of Abraham became the faith of his followers. Any modern missionary going among a purely heathen population would be considered a miracle of success, if he had gathered anything like the number of adherents that Abraham had. He won them by his life and his teaching. This was all according to the word of God which said: "I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice." This household was gathered wholly from among the heathen about him.

But it was said previously, Abraham's mission was not simply to those immediately about him, but he was brought into contact with the leading men of the leading nations of his time. The Hittites were among the greatest nations of antiquity. Abraham was closely associated with them, buying land of the "children of Hith" and having opportunity to witness among them. He was brought into contact with Pharaoh's household, though his conduct in this case was of no credit to him. But what missionary has been without some weak spot. It is not meant that all of these people were converted, but that God had a witness among them. The story is too long to be given in detail here. But the chief nations of his time had a witness of God among them and their rulers from Chedorleomer in the East to Pharaoh in the West felt the hand of Jehovah through Abraham his servant.

Here is a missionary who was not an ordained preacher in the modern sense, but a successful business man, who put God first in his life, won many to the faith, was a friend of God and faithful witness. There were no boards behind him, for no others were in sympathy with his purpose. He went alone, on the promise of God, and became the father of all them that believe. May he have many sons among the migrating men of today whether impelled by commercial hope or thrust forth by the Spirit of God.

THE REPORT CAMPAIGN OF FOOD CONSERVATION.

By W. J. McGlothlin, Southern Baptist representative at Washington.

The American Government, through the United States Food Administration, is do-

ing all it can to assure to all its own citizens plenty of wholesome food at as reasonable prices as are possible under war conditions. It is also striving to furnish large food supplies to our allies, who are fighting the battles of freedom and righteousness as truly as we are, and have been at grips with the grim work much longer. Their food supplies are steadily dwindling, and already several of them are on governmentally regulated rations. They simply must have the help of our resources. Our government feels that the seriousness of the situation can hardly be exaggerated. The "safety of democracy" at this moment is more imperiled by hunger than by any other foe.

The Call of the Government.

In view of this situation the government, through the Food Administration, is putting on an economy campaign for the entire country. During the week beginning October 21, an effort will be made to enroll every family in America as a member of the Food Administration. Following this, and beginning on October 28, will be nine weeks' campaign of reporting on what is actually being saved by each family in the country, so far as they can be enlisted in the effort. This latter campaign is to be carried on through the churches, synagogues, fraternal and other religious and philanthropic organizations. In other words, the government is throwing itself upon the support of the moral and religious forces of the country in this crisis, the greatest perhaps we have ever faced. It is a supreme opportunity for the churches to make good in an immensely important practical matter. I am greatly concerned that our Baptist people should play a worthy part in this opportunity to serve their country and the world in the support of those principles of freedom and righteousness which they have ever held as the dearest possessions of life.

The Response.

Since coming to Washington, I have exerted my utmost endeavor to reach all the Southern Baptists. I am glad to report that responses, as far as they have come, have been uniformly favorable. Wherever our people understand, they have shown marked readiness to cooperate. They are showing the same loyalty and devotion that has characterized them in the past. The problem, then is the problem of reaching them. I have attempted to do this by using our religious papers, which have uniformly put generous space at my disposal, and have editorially supported the movement. The members of the commission appointed by Dr. Gambrell have lent their assistance as they could, appointing in each state, with one or two exceptions, representatives of the Food Administration in each association. These representatives we have usually called vice-presidents. Each of them has been requested to reach every individual church in his association with information and enthusiasm, and to assist the pastor to organize for the campaign. Where the churches are pastorless, the vice-president is requested to secure the appointment of some one with

whom the department can maintain correspondence. The various officers of the woman's missionary unions have put their forces at the service of the Food Conservation, so far as it does not interfere with their own specific work.

It is recognized that there is danger of some overlapping and confusion under these circumstances, but the time was so short that it seemed necessary to approach the problem of reaching every individual church from all directions, and it is earnestly hoped that the agencies will not interfere with each other, but rather help in the common cause that certainly needs the efforts of all of us.

The Plan of Action.

The report cards will be sent to the associational representatives of the Food Administration for distribution to the churches, or to the pastors, or to the chairman of the Food Conservation Committee in the local church, as the individual church may elect, and the clerical force at the disposal of the department will permit. The task of getting out the weekly report cards to every Baptist church in the South for nine weeks, is enormous, and we can only promise to do the best that is in us. If things do not come as you wish, remember that we are doing all that is physically possible with the force at our disposal; that all of us are simply doing our best to serve our God our country, and the world in this period of tremendous stress and storm.

What we are trying to do is perfectly simple and definite, that is to induce the American people to waste no foodstuffs of any kind, and to save for export, as far as possible, those foods that our allies so sorely need, namely: wheat, meat, dairy products, and sugar. Everything that the government is doing is for that simple and definite purpose, and whatever any of us do to help on that cause is genuine service.

The enrollment and report card campaigns may seem to some an unnecessary bother, but it is earnestly hoped that all our people will take the small trouble to enroll and report as the government requests. A united effort means food enough for all, and ultimate victory for our cause. Will not every Southern Baptist pastor put himself heartily behind this great national effort for food conservation?

TO THE CHURCHES OF DEER CREEK ASSOCIATION.

Your association will meet at Belzoni Baptist church, Thursday, 10 a. m., October 25. On Wednesday evening (October 24) at 8 o'clock, there will be a round table discussion led by Dr. Tyree, of Greenwood, on "The Needs of the Delta."

Let every delegate to the association please send his name to

W. A. SULLIVAN, Pastor.
Belzoni, Miss.

The Southwestern Seminary opened with 25 more students than last year. Congratulations!

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Victory stares us in the face. Shall we nab it?

One more month for a State mission push. All together and at it.

News From the Front.

Monday morning, Oct. 8, 1917.

Big guns active all along the line yesterday; shelling the woods for State missions. Material advance made in many sectors. Many dollars captured. Forces of Christ in fine spirits.

There is nothing now that can keep us from a glorious victory to State missions except the frost of indifference to freeze the fighting blood in the veins of our pastors.

One pastor writes, saying, "The apportionment you made for _____ church made me so mad that I went out and raised twice as much as you asked; at _____ church I was not quite so mad and so I did not raise quite twice as much as you asked for; at _____ church I kept in a good humor and so will get only the apportionment. Make me mad some more." I am wondering how many pastors thought their apportionments too little and raised more.

We haven't time now for anything else but State missions. We want to think, talk and dream State missions. I appeal to the pastors not to let anything else come in and interfere with their offerings. There are many other good things things our people ought to give to, but now is not the time to present them. By all means, let us have a clear field. Our State work is paramount. Our country is teeming with wealth. Our people have money to spare. Let us garner it for our Lord's cause in our State. Let us make Mississippi a Baptist empire for world-conquest. If every church in the State will make its apportionment we can go to the convention without debt. Let's do it.

Doing Your Bit.

Are you? It is not possible for any one else to answer that question—you must answer it yourself, answer it as an honest man answers a question that surges down into the very soul of things.

These are the days of empire building and empire saving. The task is a tremendous one, and in it there is a job that every one can and ought to do. The big undertaking waits and looks for your faithfulness.

Does that give you a new and better conception of what life is? It has given such to many. Serving the empire is doing one's bit of the gigantic empire task, and serving God is doing one's bit in the great God task and purpose of bringing in His kingdom on the earth.

That gives place and dignity to the life of every one of us, but it also makes our shirking and our failure look mean and selfish. To do nothing for the empire when others are doing so much is surely unworthy of us. But to do nothing to make Christian the world for which Christ has died is a still greater selfishness and sin.

Don't Wait.

Christ's plan is to complete the tasks of the earlier by the toil of the later workmen. Christians of today are the later workmen. They build the superstructure laid by hands now quiet. They dig for gold in the mines the earlier men started. They macadamize roads which former men cut through the wilderness. They discover diamonds on the farms others cleared. Christ alone can make the later work supplement earlier labor. His superintendent of both sets of lives gives completeness to what would be fragmentary.

Hundreds of faithful missionary pastors are preaching the gospel to 215 mission churches in Mississippi this year. They have been sowing widecast the precious seed for the new harvest; while the 500 pastors of Mississippi have been gathering thirty and sixty and an hundred fold from the sowing made by missionary pastors during the many years of the past.

We should consider it a spiritual privilege to make our offerings to this work which is builded upon the labors of our fathers who have gone on before. We should consider our apportionment the least that we should do for this glorious undertaking. The candle of our fiscal year has burned almost to the socket in the candlestick. (The books close on November first.) Do not the rays of light from that candle reveal to you your duty and privilege? If you are interested and perpetuating the glories of the Baptist fathers in Mississippi, I am sure that they do.

The time is short. The need is great. Do your best and be sure that the check reaches us before November first.

The Budget Laymen Department

N. T. TULL, Superintendent

WHERE BAPTISTS FAIL.

By the misapplication of the great principles for which Baptists have fought throughout all the ages, Baptists of today are suffering failure and defeat in their effort to wield their forces and utilize their resources in the conquest of the world for Christ.

Take as an illustration the precious Baptist principles of the "freedom of the individual," and the "independence of the local church," and by misapplying those God-given principles, Baptists of today construe

that as individuals they are under no obligation to conform to the adopted plans of their church, while the local churches construe that they are under no obligation to conform to the adopted programs of the denomination.

We must teach our people that the highest exercise of "freedom" is in conformity to the will of the majority, either expressed by the people as a whole or through their representatives.

When the church in conference adopts a program by majority vote, the only freedom the individual member has a right to exercise is the freedom to conform to the will of his brethren.

On the same principle, when the duly elected representatives of our churches meet in convention to outline plans for the coöperative work of the churches (called denominational work), then the only freedom the churches should exercise is the freedom to conform to the expressed will of the brethren. If the will of God is directing the brethren whom the churches choose to represent them in convention for outlining plans of work, then the church that refuses or fails to conform to those plans would seem to be refusing or failing to follow the direction of the Spirit.

May the time soon come when our great Baptist host may get together on uniform methods of work, and all march one way in the accomplishment of our mighty kingdom task.

The program committee of the Ministers' Conference, which meets at Brookhaven on November 13th, the day preceding the Baptist State Convention, is coöperating with the laymen's committee in arranging a great program for the day. The preachers and the laymen will meet in separate meetings in the forenoon, with separate programs, and will then come together with a joint program in the afternoon. It will be a great day. Let every layman be there who can possibly attend. Programs will be announced later.

THE LOUISVILLE SEMINARY OPENING.

"Hello! Glad to see you! Did you have a good summer?" For several days, students—both old and new—have been coming in. There are just a few less this year, in New York Hall, than at the same date last year.

Quite a number of former students have enlisted for service in the army, as officers, soldiers, chaplains, Y. M. C. A. workers, etc., and will not be able to return this session. Among them are two or three Mississippians.

Dr. McGlothlin will be unable to meet his classes in church history for about six or eight weeks, on account of his duties in Washington with the Food Commission. Meantime his classes will be taught by Dr. Everette Gill, of Rome, Italy.

The new W. M. U. Training School is a "beauty" and is the pride of our Southern Baptist women (and men, too)—and very justly so. All students coming there can be much more abundantly cared for now, than it was possible to do before. This splendid

building "outclasses" anything at the Seminary, also provides an added attraction for New York Hall visitors on Monday evenings.

Several of last year's students got married during the summer vacation; some of them are out of school now; others are bringing their better nine-tenths to enter training. Rev. O. W. Yates, of North Carolina, and Miss Margaret Cully, of this city, were married Monday afternoon at Beechmont Baptist church at 4 o'clock. Mr. Yates graduated last spring and begins now for his Th. D. A number of the students who happened to be on hand were witnesses and well wishers.

The opening exercises of the Seminary came off on scheduled time. Dr. Mullins read the 57th Psalm and talked about the ninth verse, "I will harp unto thee among the nations." He spoke of the world-wide reign of Jehovah; the steadfast purpose of his own heart; the consciousness of a nation and world-wide missions. President Mullins' advice to the students was, "To find the soul of the harp," in their studies here in the Seminary.

The opening lecture was delivered Thursday night (October 4) in the chapel of Norton Hall, by Dr. C. S. Gardner. He spoke on "The Make-Up of the Mind." One hundred and seventy-three students were matriculated the first day—a little above 200 enrolled during the first three days. This is just a little below the enrollment of last year this date. Mississippi has four new ones among the number—already reported; three who were here last year are in army service. Will try to give the names of all the Mississippi men in the next report.

The Woman's Missionary Training School has prospects for the best year in its history. A good crowd of young ladies were on hand for the opening also; 56 are now enrolled besides married ladies who live out in the city.

Here's hoping the State mission campaign is carried to a successful close before November first. It must be done. We can not afford to fail to reach the entire apportionment. God bless the readers of The Record together with its force.

Fraternally yours,

J. R. KYZAR.

Louisville, Ky., New York Hall.

MISSISSIPPI BAPTIST EDUCATION COMMISSION.

(a) Things Needed.

I. Payment of subscriptions.

1. This is needed because it helps the subscriber to meet promptly his obligation. If man does well there is an uplifted countenance.

2. This is needed because of your brethren who through faith in your promise have signed notes to the amount of \$65,000 to enable our college to do their work, and accommodate the boys and girls who want an educated heart as well as an educated head. You are not made of the kind of material which will allow you to sit still while your brethren are bearing the burden of the whole debt.

3. The payment of these notes is neces-

sary in order that we may seize our opportunity. Our Mississippi Woman's College is already overcrowded, and if we fail to supply the needs of this generation, the next will suffer much loss. One of two things will surely follow our failure to provide for our young people's education: either they will grow up in ignorance, or else they will go to non-Christian schools. Either course would mean an irretrievable loss to the child, to the denomination, and to Christianity. Germany owns and controls her schools. They are secular. They have educated the head, but have neglected the heart; the result is that they have plunged the world into a sea of blood, and are clothing our womanhood in mourning. Germany has shown what a nation comes to when Christianity is supplanted by secularism, materialism, and idealism.

II. We need our colleges endowed.

1. This is needed in order that they may not suffer when panics come.

2. Again, that poor and rich may meet on common ground. The ministerial student shall not suffer embarrassment because he lacks money. And, too, the poor pupil shall not be drawn from our Christian schools because of free tuition elsewhere.

3. This will be a much better heritage to leave to our children than gold. Such monuments as college endowments will be a perpetual inspiration to those coming after us. In this way we shall live on, and though dead, we shall speak.

III. We need good farms connected with all our colleges.

1. The first reason is that they will give the boy an opportunity to help support himself while in school, by working after school for exercise rather than wasting his time. On the farm he could find work on Saturdays.

2. Another reason is that we would not educate so many boys away from the farm; thus impoverishing the country. The boy in school has his eye on marble walls which he hopes to rub up against when his school days are over. If a ministerial student, he sets his heart on a city church with a spire crowned with gold. God wants some of us in the country. And He wants us prepared for statesmanship in the country.

3. This would give employment to many boys during the summer months. Such work would keep up their physical tone, and afford some pocket change in the fall to begin another session with. As we are at present, many of our boys find nothing for the summer.

4. In the Woman's College, many girls could produce grown on the farm. They could spend their vacation canning for the next session, sell it to the college, and thus work their way through school. This would mean so much for our schools. And many boys and girls who are now out of school could be there preparing for service and citizenship.

IV. Our colleges need dairies.

1. These would bring good returns to the colleges. Private individuals are finding this to be a profitable business. The A. & M.

College finds a dairy to be a splendid investment.

2. There is no food more wholesome than dairy products. Many children never know what plenty of good whole milk is, after they leave home for school.

3. This would afford employment for many boys and girls who need to work. Our students are not taught to work enough with their hands. This would employ students about the colleges for the summer.

V. Again, we need parents who prize their children above any other live stock, bank stock, mining stock; yea, his own life.

Parents are putting first things second, last, or neglecting them entirely. Means must never become ends. Our children are our greatest, and most sacred earthly possession and the only earthly heritage which can become a heavenly heritage. We must not permit Herefords, Holsteins, Durock Jerseys, nor farms to come between us and our children.

In this money age there is danger of short cut methods to save money in order to get to making money. The technical schools are being crowded today. The business colleges are being crowded. There is so much money, the boys and girls feel that the world can not wait for a well rounded education. Their growth will be arrested; they will soon be grown, without full development. The world has time to wait for the full development of the child. The man who does not make full preparation for his work, is a job hunter. The man who prepares finds that the job hunts him. Parents will do well to see that there never has been a time when strong well developed men and women were in demand so much as now. Let not so many vacancies rob you of your education. Do not say you are not able. Education is the cheapest thing in the world; ignorance is the most expensive.

(b) How Obtain.

How shall we have the things which I have suggested we need? If a thousand men would join me for ten years we could have \$1,000,000 to do it with. Then we could have all the buildings and equipment needed. And in doing this we need not cut down our contributions to other objects. This, I refuse to do. I shall continue to support the budget, and to tithe; and then some. My people, let's do big things, instead of boasting so much about being Baptists. I believe Baptists should do bigger things than other people. Let's do it. What do you say? But we can not do it without our denominational schools, and we can not have our schools without money. Come on with it, and I shall see that it goes to the right place. I shall use the best business sense I can command.

I am your servant,

R. B. GUNTER,

Executive Secretary.

Lieutenant Andy Tate, recently ordained to the ministry at Clinton, was married September 8th to Miss Sigrist, of Florida.

South Carolina seems under the necessity of changing the meeting place of their convention this year on account of the cantonments.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader. Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader. Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

W. M. U. Meeting of Hobolochitto.

The W. M. U. of Hobolochitto Association met with Union Church, ten miles out from Picayune. Mrs. C. M. White, the superintendent, presided.

There was a large attendance from the community and from over the association; and all seemed very enthusiastic over the work.

The suggested program was fully carried out, and every phase of the policy for the year was discussed. We feel now that we are better prepared to go forth another year and do your work more valiantly for our Savior.

Mrs. Bancroft, vice-president for this section of the State, was present and gave us much encouragement. Her consecration and forceful personality made an impression on her hearers that will not soon be forgotten.

Seven unions in the Association were reported as doing good work; and we hope before another year to have doubled that number.

There is a beautiful spirit of co-operation growing among the women of Hobolochitto Association and the out-going superintendent takes this means of expressing her profound gratitude and appreciation of the support that was so faithfully given; and hereby lovingly asks that they stand as loyally by the newly elected superintendent, Mrs. Joe Batson.

We were disappointed that our State Secretary, Miss Lackey, could not be with us, but realize that she is very busy.

This is our week of prayer for State Missions. We are planning to carry out the entire program. I believe we will have a full attendance.

MRS. C. M. WHITE.

Dear Sisters:

The time for our State Convention is close at hand and our pastoral service report cards are coming in very slowly. These cards have been mailed to all of the superintendents but a few have written us that they did not receive any, if you are among the number will you not mail a card to me saying you would like to have them? And those not making quarterly reports, will you please make out your report of Personal Service for the entire year? We do so much want this work to grow in our State as it is growing in other States.

I can understand clearly that many do not like to report such service but will you think

for a moment what the New Testament would be if Christ had not reported HIS personal work? Is it not composed of what He did for others? The W. M. U. is God's agent and when He, through the heads of the many departments, calls for His agents to report, then it is ours to respond speedily.

I thank those of you who have reported so promptly and would so much appreciate an early reply from all others.

Most cordially.

MISS BESSIE E. KENT,
 Per. Ser. Chairman.

Personal Service and Red Cross Work.

Don't get confused as to the real place of our contributions to the Red Cross in interest of our sailors and soldiers. Report what has been done by any and every woman in your society whether done as a society or through other channels. See below the S. O. S. call for sweaters made by Mrs. Wharton. Report at once the sweaters made since August 15th.

Dear Mrs. Awtry:

In line with the resolution passed at our meeting in New Orleans that we co-operate with the Red Cross, I am writing to say that I have been informed by Red Cross authorities that there is great need by October for a large number of army and navy sleeveless sweaters and I am asked to urge our Southern Baptist women and Y. W. A. members to take up the work of knitting these sweaters and thus help to supply the need before cold weather is upon our soldier and sailor boys? Why not a gift of 500 sweaters by October from the Union?

Wherever the W. M. U. workers are not able to get the wool and directions from a Red Cross chapter, I will be glad to fill orders from the Baltimore headquarters, 15 W. Franklin street, at 65 cents for a hank of wool and 20 cents for the needles, postage extra, with full instructions. The colors are khaki for army and grey for navy. Two hanks are required for each sweater. The sweaters can be sent through the local Red Cross chapter or they may be sent directly to soldiers and sailors or they may be sent to me to be turned over to the Red Cross.

Please add to your annual report in April to me the number of sweaters made during the year by the W. M. U. members in your state. Kindly notify your societies that you will want this information for the April report in addition to the other personal service items.

Will you kindly insert an appeal for the 500 sweaters in an early issue of your State papers?

MRS. H. M. WHARTON.

Attention, Sunbeams.

Do you really and truly want to help your "little brothers and sisters across the sea"? Listen, while I tell you just how you can do it.

Perhaps mother and father read to you or told you, about six years ago, that a young woman from Mobile was going to China, 'way across the sea, to tell the Chinese about Jesus. Later you learned that this missionary friend, Miss Mary Anderson, was teach-

ing the little Chinese boys and girls. What a beautiful work she has been doing!

Did you ever go to a school where you did not have enough room? You could not even have a desk and you thought the building was a poor one. These boys and girls in Canton, China, very much need their school building completed. How is it to be done? A good woman has written a book entitled, "Keep My Money." There are yet 800 copies unsold. Alabama and Mississippi Sunbeams have been asked to sell these books at \$1.00 for each copy and all of the money is to be used in the school building where Miss Anderson teaches. How many Sunbeams would like to help by selling at least one book? Who will be the first? This book will make a lovely gift. Alabama Sunbeams must get busy right away if we sell 400 copies.

Write to the State Leader, Miss Clyde Metcalfe, 12 S. Court Street, Montgomery, Ala., for full information, stating the number of copies your band will attempt to sell.

The above notice was clipped from the Alabama Baptist, and indicates what the Sunbeams of that State are undertaking. We want the Sunbeams of Mississippi to sell 400 copies of this book, "Keep My Money," would you like to run a race with the Alabama Sunbeams? What little helpers we would be if we could sell all these books for Miss Anderson. If each band would sell four copies of this book, the 400 copies would not furnish enough for each. Who will be the first to write me for your number of copies? Let us do our part in this task.

Suggested Chart for Presentation of Stewardship.

So then every one of us shall give account of himself to God (Rom. xvi. 12).

The silver mine, and the gold is mine, saith the Lord of hosts (Hag. ii. 8).

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver (II Cor. ix. 7).

Which (money) while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (I Tim. vi. 10).

All the tithe * * * is the Lord's; it is holy unto the Lord (Lev. xxvii. 30).

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts rx. 35).

Distributing to the necessity of saints (Rom. xii. 13).

So shall I keep thy law continually forever and ever (Ps. cxix. 44).

Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. iii. 9-10).

If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not (II Cor. viii. 12).

Pressed down, shaken together, and running over, shall men give into your bosom (Luke vi. 38).

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In the 1917, Dr. our Louis editorial

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AN IMPORTANT ENTERPRISE.

The Southern Baptist Convention, the Home Mission Board, the general secretary of the Laymen's Movement, the president of the Southern Baptist Theological Seminary, the Baptist press of the South, and the state mission secretaries, all unite in endorsing the appeal of the St. Charles avenue Baptist church, New Orleans, La., for assistance in the erection of their much needed house of worship. Will the brethren and sisters and the church respond to this appeal at once, or shall the pastor of this church have to go to the expense of visiting the churches to solicit these funds? I am sure the brotherhood will see the wisdom and economy of sending the contribution and thus do away with the necessity of such a visitation.

The Southern Baptist Convention, while in session in New Orleans, gave its endorsement of the appeal in the following resolution:

"Be it resolved, That this convention hereby heartily approves of the effort of the St. Charles avenue Baptist church of New Orleans to erect a house of worship suitable to its needs and commensurate with its opportunity in this great city and its proximity to the thousands of students attending the schools in its immediate vicinity, and commends to the consideration of the Home Mission Board, and the brethren at large the appeal of this church for this purpose."

The Home Mission Board has already responded to the resolution of the convention with a subscription of \$10,000.00. The St. Charles avenue church has raised in cash subscription \$10,000.00, and has decided to carry a debt of \$10,000.00. That will make \$30,000.00 which has already been provided for this enterprise. But it will require \$50,000.00 to erect the house needed in this community in which this church is located in this great city. We have sent out our appeal for the other \$20,000.00 to individual Baptists, to many of the churches, and to some of the woman's missionary societies of the Southern Baptist Convention. Some of those to whom we have sent the appeal have already responded with a contribution. Will not the others do the same?

In the Baptist World of June 28, 1917, Dr. E. Y. Mullins, president of our Louisville Seminary, in a strong editorial appeal for this enterprise,

among other things, says this: "We do not hesitate to say that, as a form of home mission activity there is a very powerful appeal in the St. Charles avenue work. It has struggled along for many years and has deserved greater success than it has achieved, although, under all the circumstances what has been achieved has been remarkable. We believe that Southern Baptists must recognize clearly the necessity for putting strong efforts in our cause in New Orleans. We have made good progress, but the odds against our churches there are tremendous. The membership of the St. Charles avenue church is an active, united and progressive body. They have made sacrifices for the work and will continue to do so. They are appealing to the denomination for its assistance. We appeal to our readers to help this good cause."

Mr. J. T. Henderson, general secretary of the Laymen's Movement of Southern Baptists, commends the appeal in the following words:

"I have visited the St. Charles avenue Baptist church on three occasions and am very well acquainted with its situation and environment. Its location on the great thoroughfare, in the prosperous residence section of New Orleans, and its proximity to Tulane University and Sophie Newcomb College all conspire to make it a most important enterprise, and I trust that Southern Baptists may respond in a prompt and liberal way to the call of \$20,000.00 to apply on the new building."

The church is located in the main residential section of the metropolis of the South, which is the greatest mission field in our country. Besides it is the only Baptist church in the vicinity of Tulane University and Sophie Newcomb colleges, where thousands of students attend school every year from all over the Southland. For the sake of these students as well as the Baptist cause in New Orleans, the churches of the convention, as well as individual Baptists, should come to the help of this church. The Orphanage church at Thomasville, N. C., has sent us a good offering. If an orphanage church will do this, will not every other church do it? The contributions are coming in from the Baptists of the different states all the time. Will not every individual Baptist who reads this send us at least \$10 at once? Will not the members of every woman's missionary society who read this send us \$10 at once? And will not every pastor who reads this take a collection for this cause in his church and send it to us at once? Are there not a hundred churches and individuals who will send \$100 each? A Baptist layman has sent us a contribution of \$100. Will not others do the same? Please respond at once to our appeal.

Send all contributions to Mr. O. L. Benway, treasurer, care New Orleans National Bank, New Orleans, La.

B. P. ROBERTSON,
New Orleans, La.

It is announced that Dr. Powhatan W. James has married Miss Jessie Truett, daughter of Dr. Geo. W. Truett, of Dallas, Texas. Dr. James is pastor of the Gaston avenue church, same city.

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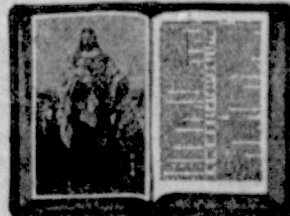
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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for October 21.

THE TEMPLE REBUILT AND DEDICATED.

Ezra 3:8-13; 6:14-18.

Motto Text: "Enter Into His gates with thanksgiving, and into His courts with praise" (Ps. 100:4).

Connection with last lesson.—Our last lesson closed with everything ready for the eight hundred-mile journey from Babylon. The record tells nothing of the incidents of the journey, nor of the reaching of their destination. Little more than a year after the return, work was begun on the temple with which the present lesson deals.

It will be seen that our lesson is based upon two sections of the book of Ezra, one in the third chapter; the other in the sixth chapter. The intervening fourth and fifth chapters must be read to get a clear view of the rebuilding of the temple. The work on the temple thus viewed presents three aspects: (1) the work begun, (2) the work retarded, (3) the work completed.

I. The Work Begun (3:8-13).

What had the children of Israel been doing for a year and two months since their return from captivity? They had not begun the rebuilding of the temple. It may reasonably be supposed that the time had been given to settling themselves in their wasted cities. One item of interest in that period is specifically mentioned, that of the re-establishment of the central place of worship at Jerusalem. This was done on the first day of the seventh month after their return. All the people gathered at Jerusalem "as one man" and formally installed their system of sacrificial worship according to the law of Moses. But the foundation of the temple was not yet laid.

For reasons not mentioned in Ezra's record a year and one month had passed before the work was formally begun on the temple. Maybe this time was required to get the material ready (3:7). But in the second month of the second year the material was ready. The work was begun by Zerubbabel. The foundation of the temple was laid. Everything was carried on in a business-like way.

Looking back some twenty-five hundred years on this event, it may be a bit lacking in interest to the modern mind. But one thing is sure, these returned exiles were keyed to the highest pitch of interest. They gave expression to their interest in songs of thanksgiving, and shouting, and weeping. It was a never-to-be-forgotten event. Hungry-hearted men and women had waited upon God through the years and prayed

toward Jerusalem. Some had longed for the worship in the temple. Their dreams about fellowship with God in their own land are about to be realized. Do we wonder then that they sang songs of thanksgiving to Jehovah, "For He is good, for His lovingkindness endureth forever toward Israel"? Do we wonder that they broke over and "shouted with a great shout" praising God? Do we wonder that many were weeping for joy? Strange to say, happiness often expresses itself with tears of gratitude. Yet in the midst of such joy and happiness there was a note of sadness mingled with gladness amongst "the old men that had seen the first house." The temple of Solomon so far exceeded in material glory what Zerubbabel's could be, and the consciousness that it was the sins of the people which had brought destruction—all this brought sadness along with fulness of joy.

II. The Work Retarded (Chs. 4 and 5.)

The work of rebuilding the temple was begun under most favorable auspices. The determination, the interest, the enthusiasm were such as to guarantee the success of the undertaking. But an unlooked-for difficulty arose from an unsuspected quarter. Certain "adversaries" appear on the scene. Who were they? When Assyria took Israel into captivity 722 B. C., some of the heathen inhabitants of Assyria were sent to Samaria to take the place of the Israelites. These heathen intermarried with the Israelites that were left in Samaria. The result was a mongrel race known as the Samaritans. These were the adversaries.

Request was made that these assist in the temple work; "for we seek your God, as ye do." The request was met with a flat refusal by Zerubbabel and his associates. Here began the age-long antagonism between the Jews and the Samaritans. The woman at the well said "The Jews have no dealings with the Samaritans." This refusal made lasting enemies out of the Samaritans and they weakened the hands of the Jews in every possible way, to retard the work on the temple. This opposition to the work continued for several years till Artaxerxes came to the Persian throne. The "adversaries" wrote letters to him advising him of the rebellious history of the Jews and suggesting that for his own safety it would be well to have the temple work to cease. This he did. No more work was done till Darius came to the Persian throne. On finding the decree of Cyrus he ordered the work to proceed. So these adversaries materially retarded the work for several years, so that the temple was not completed till twenty years after the return.

III. The Work Completed and the Temple Dedicated (6:14-18).

Four years elapsed between the resuming of the work on the temple and its completion. It was some 20 years from the laying of the foundation to the completion. In these

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verses three things stand out as important in the completion of the temple:

First, the work of the prophets, Haggai and Zechariah. It is said that the work "prospered through the prophesying" of these men of God. They may have done more for the building of the temple by their words than many by their hands. Nothing so heartens Christian men in great undertaking as God's message through His man.

Second, the work was done "according to the commandment of the God of Israel." The work was carried forward each day with the confidence that God's command was being obeyed. Given a man or group of men who are zealous for God and moved with a conviction that they go forward according to the command of God, no power on earth, nor in hell can daunt him.

Third, the work went forward also "according to the decree of Cyrus, Darius and Artaxerxes." These men had been more or less the unconscious agents of God to carry out His will.

The temple was completed. The next thing in order was the dedication. The house was dedicated to God with the offering of "one hundred bullocks, two hundred rams, four hundred lambs; and for all Israel, a sin-offering of twelve he-goats, according to the number of tribes of Israel." This dedicatory service seems somewhat tame when compared with that of Solomon's temple. In this service Solomon offered twenty-two thousand oxen and an hundred and twenty thousand sheep. But praise God, He does not have regard so much to the amount of sacrificial offerings, as to the ability and spirit of the worshiper.

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HOPEWELL ASSOCIATION.

The Hopewell Association meets with Springfield church, seven miles south of Morton, Saturday, October 13th. Conveyances will meet the morning trains at Morton Saturday morning to convey all messengers and visitors who may come by rail. We hope to have with us the representatives of all our denominational interests.

BRYAN SIMMONS,
Pastor.

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BIBLE CLASS ORGANIZED AT TUPELO.

On Friday evening, September 29, a large number of very enthusiastic men of the First Baptist church of Tupelo, met as the guests of the pastor, Rev. J. J. Cloar, in the dining room of the new church building, and after a most thoroughly enjoyed social hour, it was decided to go into the organization of a "Men's Bible Class." The need of this class in the Sunday School and church work has long been felt, and in beginning their work the class feels that a great pleasure as well as work is in store for them, not only in the Baptist church but in our little city and community.

The election of officers resulted in the selection of Mr. E. H. Carter, president; Mr. A. C. Hambrick, first vice-president; Mr. G. M. Crane, second vice-president; Mr. W. P. Smith, third vice-president; Mr. W. E. Ballard, secretary; Mr. W. H. Powell, treasurer; Mr. S. S. Harris, reporter; and Rev. J. J. Cloar, teacher.

It is the hope of this class to have every man in the Baptist church and every man in town not already enrolled in some school or class enlisted as a member of this class. A most cordial welcome awaits all strangers.

The class meets at 9:30 o'clock a. m. each Sunday morning in the office of the county superintendent of education until the completion of the Sunday School rooms of the new building.

FOOD CONSERVATION — URGENT NEED FOR LECTURES AND DEMONSTRATIONS.

We have been asked to form units to study food, food substitutes, balanced rations, etc., etc.

It seems that some women are hesitating in this matter, and I am sure this hesitation arises from a lack of thought and information along the food questions uppermost now—that is, war conditions, and effect on food. There are, of course, many women who have been keeping house a long time and trying to give a balanced food ration to suit

the needs of the family. Many women feel that no one can teach them a thing about kitchen economy.

I ask your close attention to six reasons why we should accept this chance to study food conditions, food substitutes, and food preparation and conservation:

First reason is that we do not understand the urgent need for enabling our government to feed our soldiers at a minimum of expense, and some of us say we do not care about any expense just so it is not our expense, but any expense that embarrasses the government will react on us in the near future.

Our government is spending money at a great rate to mobilize men, munitions and food. If the government needed a hundred cars of wheat, it would be an easy matter to order a hundred cars to the great wheat centers and have them loaded at a minimum of time, labor and expense.

If the government needed a hundred or even a thousand cars of meat, it would be easy for cars to be ordered to the great packing houses and be loaded and routed out, at a minimum of expense, time and labor, and we know our men in training need meat and wheat.

We must give our men in the camps our best—they are doing hard work, and facing hard conditions, and we must give them our best.

Food must be in camps in large quantities regularly, and in sufficient quantities to furnish all the health and strength we need to place a living wall between our women and children and homes and the cruel warfare the Germans have waged in all countries they have entered.

We can give our boys wheat and meat in a hurry, as these have been staple articles of food so long that they have automatically adjusted themselves to the trade centers, and are reached at a minimum of time and labor and expense.

We have food substitutes, and these cannot be mobilized easily—potatoes, rice, soy bean meal, peanut butter and meal—but we can get them easily.

So, in obeying the government's decree or request to study and use food substitutes, we save wheat and meat for the government to use for camps, and so save time and labor and expense for the government in the mobilization of these products.

Our government is spending a lot of money every minute, and this will react on us, as such hurried expenditures have reacted, under war conditions, all along down the pages of history, by a depreciated money purchasing value, as now we see only constantly rising food prices, but later we will feel the constantly decreasing value of money.

We wonder how this will concern us, but when we carry a dollar to the grocery store and purchase about sixty-six cents' worth of groceries we will understand. There has never been a war without depreciation of the purchasing price of money—Mexico has been at war with herself a few years, and today a twenty-dollar bill in Mexican money will not buy ten cents' worth of food. We need to study this Food Conservation while our government can afford to pay some one to teach it to us, as the time is coming when the govern-

ment cannot afford to have the people taught, and if we know, we can help others who do not know.

Suppose a mother, who is eager to keep her son well and strong, should ask you to tell her exactly what would take the place of a loaf of wheat bread or a dozen wheat biscuit in his diet that he might keep health and strength, would you know what to tell her to use? You might suggest rice and soy bean meal, but would you know how to proportion these foods to the other foods so that the same food value would obtain? I would not.

Another reason why we should respond to the government's request along this line is that we need to set an example of obedience and co-operation in any national request—and while we may not feel that we need this work and teaching, we may be sure there are thousands who do need it, and we should help to reach them, and there is no better way than by active co-operation and sympathy with this movement.

Thousands of women are as economical as possible, but thousands are placing time and talent and money every day in the things that moth and rust can destroy—and we have never needed as we need now to set an example of placing time, money and talent on things that are not perishable.

Another reason why we should respond quickly and actively and enthusiastically is that our President, who stands at the summit of national life and affairs, has a national range of vision—no one is in a better position to see and know the needs of the nation, and he has asked us to do these things. He is trying to prepare us for conditions he knows will soon obtain. He has secured the services of a man of unquestioned ability to direct this food conservation movement and we should feel confidence in him, and know that this expensive plan would not have been set in motion unless urgently necessary to the nation's life and health.

Another reason why we should unhesitatingly obey our President's call is that in the Book of books we are told to be "obedient to the powers that be," and we should be so humbly thankful that in this case the powers that be are wise, safe, dependable statesmen, and we should feel eager to enroll under the National Food Conservation banner, and as good soldiers fall in line, keep step, set our faces toward difficult conditions, endure hardness as good soldiers, and endeavor in every way to actively and zealously and unhesitatingly do our "BIT."

TESSA W. RODDEY,
Jackson, Miss.

NOTES FROM HARMONY ASSOCIATION.

By G. W. Nutt.

The fourth Sunday in July I had Brother C. H. Clark, a ministerial student in Mississippi College, to do the preaching, which he did to the delight of the whole community. The results were nine received by baptism and one by letter, and the church un-

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dertaking the repairing of their church house.

At Standing Pine the first Sunday in August I had Brother T. J. Moore with me. Those who know Brother Moore know there is none better in a revival meeting. He is doing a great work in South Mississippi as an enlistment evangelist. In this meeting we were favored with the presence of Brother Joe Canzoneri, the converted Italian, who is both a gospel preacher and singer. Joe is certainly a jewel in the Lord's kingdom. The results were 13 received by baptism and one waiting.

The third Sunday in August the editor of The Record was with us at Good Hope. Those who have the privilege of hearing Brother Lipsey want to hear him again, and regard him as one of our best preachers. Five were received by baptism.

The second Sunday in September we were fortunate to have Brother R. B. Gunter with us at Walnut Grove. There were several things to hinder the meeting, but the Lord blessed the earnest truth and gave us a good meeting. Four were received by baptism and others converted. This is my fourth year with these noble churches and I thank God for His blessings on both pastor and people.

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FOOD SAVING IS NOT PRIVATION.

(Prepared for the Religious Press by its own co-operating representative in the offices of the Food Administration.)

It is a mistake to think that true food conservation means privation, and that the United States Food Administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, but wisely and without waste," give the true interpretation; it is not a campaign of privation that is being carried on, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present.

One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit. "We can be thankful for corn," wrote J. Russell Smith in Century for September. "Corn, Indian corn, the food that saved the Pilgrim fathers in that first bleak winter in Massachusetts, is at our disposal again. It is our rock of salvation. We feed millions of bushels of it to our animals every year. It is also good for man, and the peer of wheat in nutrition. It is one of the chief breadstuffs of many nations of people in the Balkans, Italy, Spain, Portugal, China, and the United States."

Corn bread has the one great drawback of not being good when it is cold; but toasted corn pone is surprisingly good, and no epicure questions the excellence of well made hot corn bread.

An editorial writer in the Philadelphia Public Ledger waxed enthusiastic as he called attention to the pleasure to be found through the Food Administration program. "We eat too much white bread as it is," he said, "and neglect corn meal, rice and similar substitutes. Corn meal, in particular, may be cooked in a variety of appetizing ways. All do not like 'mush and milk,' but fried mush was once a highly popular dish, and both the baked corn meal muffin and the Rhode Island johnny-cake have clamorous partisans. Rice, too, lends itself readily to culinary skill, and barley and other grains might well be used much more than they are at present. Indeed, it is hardly accurate to say that sacrifice is asked for; rather new gustatory pleasures are offered us."

Nearly all housewives know how to prepare one attractive dish from

corn meal. They can learn of other simple ways of using the rich meal by examining "The Lessons on Food Conservation," which will be sent to all who apply to the United States Food Administration, Washington, D. C.

BLUE MOUNTAIN.

Yesterday (September 23rd) I resigned at Blue Mountain, to take effect the first of October, at which time I take charge of Shelby pastorate.

God has been good to us this last year, for a few things have been done. First, we raised a three-hundred-dollar debt.

Second, we put in 16 Sunday School rooms in the church.

Third, we have given over \$700 to missions.

Fourth, we bought one of the best homes in Blue Mountain for a parsonage.

Fifth, during this year 138 members were received into the church.

We are happy to say that the 16 rooms are paid for, the winter's coal is also paid for; in fact, the church does not owe but \$2,000 on their \$4,000 home. People are in better shape than ever before.

We pray God's blessings upon the church in their selection of a pastor.

We will move to Shelby on October 10th.

Yours for His glory,

W. E. FARR.

The church at Lumpkin, Ga., has called Rev. J. G. Black to succeed W. R. Deal, who lately resigned to attend the Louisville Seminary.

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Shorter College, Rome, Ga., October 5, 1917.

President of Woman's College,
Hattiesburg, Miss.

Dear Brother:

I notice from yesterday's Index that your institution had five hundred nine awards in your Teachers' Training Class last year. I want you to tell me how you do this.

Fraternally yours,

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

BROTHER J. R. W. FOSTER.

"The days of our years are three-score years and ten, or even by reason of strength fourscore years; it is soon gone, and we fly away."

At the close of day, October the third, the spirit of our beloved brother, J. R. W. Foster, passed away into the peaceful rest of God's presence. For many years he had been the clerk of the Ruhama Baptist church, likewise he served as chancery clerk and as deputy chancery clerk of Choctaw county, filling the places faithfully for a quarter of a century or more at Chester. His devoted saintly widow and a county of loyal friends are bereft in his home-going.

One who treasured his friendship,
J. A. OUSLEY.

UNION ASSOCIATION.

We have until November first to meet our apportionment in State missions. Our association has been asked for \$340.

Up to September 26th only \$106.05 had been received. Of course some has been turned in since. Out of six churches reported up to this date only one met its apportionment. If your church has not taken this matter up, see that a collection is taken on or before the fourth Sunday in this month. If your church has made its offering and failed to get it apportionment, make another effort and get your share of this sum. If you have taken care of this matter at home, there may be some gleanings in your territory that you can do that will make up for the shortage in some of our weaker churches. There is no stopping place short of the accomplishment of this task.

Faternally,
J. N. MILLER.

A COMMENDATION.

In another column will be found the advertisement of the Jefferson Standard Life Insurance Co., of Greensboro, N. C., the largest Southern company, who pursues the policy of investing its premiums in the sections where collected. They have only recently made loans of more than fifty thousand dollars on farms in South Mississippi, and have deposits in many Mississippi banks. Messrs. Ratliff & Bradshaw, of Jackson, are the Mississippi managers. Mr. Ratliff is a son of Capt. W. T. Ratliff, who has been President of the Board of Trustees of Mississippi College for more than forty years, so well and favorably known to all the Baptists of Mississippi. We commend Messrs. Ratliff & Bradshaw to the consideration of our readers.

TISHOMINGO ASSOCIATION.

The Tishomingo Association, Baptist Workers' Convention will meet

with the Kossuth church, Tuesday, October 30, for a two days' session. Rev. R. S. Gavin, president, and J. C. Thomas, secretary. Pastor Willbanks and his people are making preparation for good attendance from the churches in the association.

MEETINGS OF ASSOCIATIONS.

Union—Beech Grove—Oct. 12.

Morton)—Oct. 13.
Pearl Valley—Harmony Ch. (10 mi. west of Philadelphia)—Oct. 13.
Copiah—Sylvarena—Oct. 16.
Coldwater—Union—Oct. 17.
Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
Lawrence County—Monta (5 miles

west of Wanilla)—Oct. 19.
New Choctaw—Pine Bluff—Oct. 19.
Choctaw—DeKalb—Oct. 20.
Yazoo—Goodman—Oct. 23.
Bogue Chitto—Mt. Pleasant—Oct. 24.
Chickasaw—Enterprise—Oct. 25.
Deer Creek—Belzoni—Oct. 25.
Harmony—New Hope (20 miles N Forest)—Oct. 26.

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DOES JESUS EVER APPROVE
OF WAR?

By Dr. John A. Brunson.

Jesus either approves of war, or He does not. There is no middle ground. If He approves of war, then the Christian is justifiable in taking up arms. If He does not under any circumstances approve of it, but condemns it unqualifiedly, then the Christian cannot consistently enlist in military service. The question can only be settled by the teaching of the Scriptures, and to the Scriptures I turn for light. And when I say Scriptures I mean the entire Bible, the Old Testament as well as the New. For it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

Jesus is Jehovah.

In the first place, the Jehovah of the Old Testament, who called Abraham and separated him from his kinsmen, and who afterwards entered into covenant relation with Israel and was in reality their invisible king, is Jesus of the New Testament who was crucified and raised from the dead, and who is now the invisible head of the church. Jehovah of the Old Testament was Jesus the Christ in his preincarnate state. Jesus the Christ when He was on earth was Jehovah incarnate. The risen and glorified Jesus as He is in heaven now is Jehovah—Jesus in His post-incarnate state. Hence we have three states or spheres of manifestation and activity, viz: the preincarnate, the incarnate, and the post-incarnate, but only one person, sometimes called Jehovah, sometimes Jesus, and sometimes Christ of Messiah. Three states, one person.

The Scriptural proof that Jesus is Jehovah is well stated by Dr. Adolph Saphir, thus: "Jesus Christ is Jehovah. Only Jehovah can say, 'I, even I, am He that forgiveth thy sins.' Jesus says, 'Be of good cheer; thy sins are forgiven thee.' Only Jehovah can say, 'They have forsaken me, the fountain of living waters.' Jesus says, 'If any man thirst, let him come unto me and drink.' Only Jehovah can say, 'As a bridegroom rejoiceth over his bride, so will I rejoice, O Zion, over thee.' Jesus says, 'I am the bridegroom, and how can the children of the bridechamber fast while I am with them?' Only Jesus can say, 'Thou shalt love the Lord thy God with all thy heart; and Jesus says, 'If any man loves father, or mother or wife or child more than me, he is not worthy of me.' Who is Jesus? He is Jehovah, and Jehovah promised that He would come and Jehovah has come according to His promise. Because Jesus is Jehovah He is the Center to gather Israel." Jesus is Jehovah. Jehovah is Jesus. Bear that in mind.

Jehovah-Jesus Changes Not.

In the second place, Jehovah-Jesus never changes. Earth conditions change because human society is in a state of flux. And these changes on earth necessitate changes in the administrative functions and methods of Jehovah-Jesus. But in His essential character Jehovah-Jesus remains the same. In the Old Testa-

ment Jehovah, who is Jesus, says of Himself, "I, Jehovah, change not" (Mal. 3:6). And in the New Testament another says of Jesus, who is Jehovah, "Jesus Christ is the same yesterday and today, yea and forever" (Heb. 13:8). What His attributes were in the beginning, they are now and will ever be. When Jehovah emptied Himself of His God-form and its attendant glory and assumed human form and its accompanying humility, even then His attributes of character changed not. He was still God though He became man. And when He afterwards died and rose again, He still remained unchanged. When He of old revealed Himself to Israel as Jehovah, He was as kind and merciful as He is now, the Savior of sinners. On the other hand His justice is now as uncompromising and inexorable as it was when He was dealing so severely with Israel and Israel's enemies. What He was He is. Jehovah-Jesus changes not.

Then since Jehovah is Jesus and Jesus is Jehovah, and He changes not, it is perfectly clear that all that Jehovah did or caused to be done or approved of in Old Testament times, is in perfect accord with the mind and character of Jesus now. One continuous purpose, unchanged and unchangeable, runs through the ages; and in the accomplishment of that purpose there has been one controlling and guiding principle, viz: firm, fixed, unswerving adherence to right, coupled with firm, fixed, unswerving opposition to wrong. There have been no compromises with evil, no errors, no retractions. Jehovah always did the right thing at the right time, and always spoke the right word, though His word was not always heeded. We do not, we cannot, think of Jehovah as an undeveloped Jesus whose immature powers admitted of mistakes; nor can we conceive of Jesus as Jehovah in an advanced state of perfection. Jehovah was infinitely more than a Jewish God, and Jesus is infinitely more than the head of the church. Jehovah is Jesus and Jesus is Jehovah, God forever, all wise, all good, all powerful, and always the same. Therefore, the Old Testament, which reveals the wisdom and methods of Jehovah in the past is not obsolete, nor can it ever become so. It contains some obsolete precepts, but no obsolete principles.

Jehovah-Jesus and War.

Jehovah of the Old Testament approved of war. Jehovah is Jesus who changes not. Therefore Jesus approves of war. Jehovah did not approve of all war, nor of all things done in war. Nor does Jesus. But since the flood war has been and is a divinely chosen means of punishing evil doers and of destroying evil. So far as the Bible teaches there was no war before the flood. But there was evil, and the evil became so great that Jehovah as judge and ruler felt constrained in justice to intervene and destroy it. So the flood was sent, a catastrophe far more de-



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structive than the present war in Europe. But after the flood Jehovah changed His method of procedure, and in the new method there was a place for war. After the flood Jehovah ordained civil government and clothed certain men with official authority, and commissioned them under prescribed circumstances to execute penalties on wrong-doers, even giving them permission, when necessary, to take life. Here are His words, "And surely your blood, the blood of your lives, will I require * * * At the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed. For in the image of God made He man" (Gen. 9:5-6). Thus civil powers were conferred on man by Jehovah, and they have never been revoked. On the contrary they have been confirmed in New Testament times. For Paul, writing as the special representative of the risen Jesus, said, "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment." And, continuing, He spoke of rulers, or those clothed with magisterial powers, thus, "Rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? Do that which is good, and thou shalt have praise from the same. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is a minister of God, an avenger for wrath to him that is evil" (Rom. 13:1-4).

Three Conclusions.

From all this three conclusions are deducible:

First, civil government was ordained by Jehovah and magisterial powers conferred upon man, that evil might be suppressed, order preserved, and the well being of society promoted.

Secondly, because such powers have been conferred, it is not only the political right but the moral duty of a civil government to suppress the evil that arises within its jurisdiction,

and to punish the evil doer. Jehovah expects that, otherwise He would not have conferred the powers. Even the infliction of capital punishment is proper when the offense is sufficiently aggravated. There are those who say that capital punishment ought to be abolished. But I cannot agree with them. They assume to be wiser and more merciful than Jehovah.

Thirdly, it is as much the duty of a civil government to protect itself against the evil that threatens it from without, as it is to suppress the evil that manifests itself within. That is to say, if one nation maliciously attacks another, it is the duty of the latter to defend itself; and if possible, to check the aggression of evil. And so there are times when the faithful discharge of duty compels a nation to go to war. And Jehovah approves of its conduct.

So since the flood we have had civil government with all the powers, rights and duties pertaining thereto; and we have also had wars, and will continue to have them till Jesus comes back in His own glorious person and removes evil from the earth.

Scriptural Illustrations.

Let me now illustrate the principles I have just stated by examples drawn from Scripture. Two or three out of the many will be enough.

1. Just after Abraham had received the covenant of faith and Jehovah had promised to give him Canaan for his inheritance, Chedorlaomer and his confederates invaded the land, carried off many prisoners including Lot, and took much spoil. Abraham at once organized and equipped a small but efficient force composed of picked men, pursued the invaders, over took them, defeated them in battle, and brought back both the prisoners and the goods that had been taken. And Jehovah approved of Abraham's conduct, and through Melchizedek, priest of the Most High God, bestowed a blessing upon him. This was a short war waged to redress a flagrant wrong and to release innocent prisoners.

2. After the death of Moses Jehovah appointed Joshua to lead the children of Israel across the Jordan and into the land of promise, and he commanded him to make war upon the inhabitants and utterly to de-

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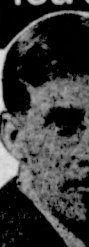
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stroy them. Moreover, just before the war of conquest began, Jehovah Himself appeared to Joshua in a vision at Gilgal, and revealed Himself as the prince of the invading army which constituted a part at least of Jehovah's host. And during the remarkable interview that followed I have no doubt that the unique plan which Joshua pursued in attacking Jericho was given him by Jehovah. For such a plan could originate only with a God or a madman. So in this case Jehovah not only approved of war, but Himself acted as leader.

This war was sent as a judgment upon the people as truly as was the flood, and for the same purpose, viz: to destroy evil. The wickedness of the Canaanites had become exceedingly great. Their cup of iniquity was full. Read the 18th chapter of Leviticus. All hope of reformation was lost. They were to the body politic what a malignant cancer is to the human body—a deadly menace to its well being. And the one thing to do that was consistent with justice and reason was to destroy them.

Here then we have an instance in which Jehovah used war as a means of executing judgment. He used war instead of a flood.

3. Centuries passed after this, and Israel, well established in Palestine, had grown prosperous but wicked. Jehovah entreated them to mend their way. He sent prophets, men of lofty ideals and holy lives, among them to instruct them and correct them. But they were stubborn. They refused to heed. They wanted their own way. Then Jehovah sent the Assyrian to fight against them and punish them. Hear His words, "Ho, Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (Is. 10:5-6).

Here then was a war in which one nation was used by Jehovah as a scourge of another. Jehovah approved of the war, but not of everything done in the war. And so afterwards He scourged the Assyrian for his high-handed conduct.

War a Scourge.

And now we see why war is permitted. It is in consequence of sin, and a scourge for sin. If there were no sin, certainly there would be no war; but as long as sin exists there will be war. All the efforts of man to establish and maintain peace, cannot stop it. War is a symptom. It

shows that the world is suffering from chronic heart disease. The world-heart is affected with sin and is alienated from Jehovah. And since Jehovah has ordained civil government in the earth, and has made rulers and magistrates his ministers, avengers for wrath to those who do evil. He has used war as a means of punishing evil doers. As Dr. James M. Gray has well said, "Nations, under God, have magisterial functions to perform in declaring and conducting war." Jehovah in Old Testament times used nations to scourge nations. Jesus does the same now. The present war is an instance. I quote Dr. Gray again: "Germany is now the scourge of half the nations of the earth. Belgium, whose sorrows we deplore, is reaping what she sowed in the atrocities of the Congo. Bleeding France, whose wounds we vain would heal in reciprocity of love, is paying the penalty of her atheism. Russia is receiving of the Lord's hand for her persecution of the Jew, and Turkey for her treatment of the Armenian. Great Britain has been mocking God as a Christian nation while fostering, for commercial gain, the rank heathenism of India. And the United States? Is there any nation on the earth today, more proud, more worldly-minded, more self-contained, more needing a humbling at the hand of God in the experiences of a distressing war?"

The Doctrine of Non-Resistance.

But, one will ask, how can this preachment be reconciled with the words of Jesus in the sermon on the mount, "Resist not evil," and "love your enemies"? I reply that there is no disagreement to be reconciled. Jesus Himself virtually said so. For in delivering the sermon on the mount He said, "Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfil." Therefore we may safely conclude that His doctrine of non-resistance was not meant to abolish the magisterial office, or to relieve men and nations of civil obligations and responsibilities, or to convey the idea that nations during this age of grace have no need of armies and navies. Jesus in propounding this doctrine evidently had reference to personal relations between man and man. He meant to teach us that we who are His followers should never allow ourselves to harbor feelings of resentment towards our fellows, nor to return evil for evil. If others mistreat us, we should bear the ill treatment kindly, and we ought to be so far from the desire and purpose to retaliate that we should be willing, if necessary, to bear the same treatment again. That is what He means, for that was what He practiced. But I am persuaded that He had no reference whatever to the functions of civil government, or to the matter of waging war.

So my conclusion is that Jesus today does approve of righteous wars and uses them to hold evil in check. Therefore a Christian may with clear conscience take up arms in defense of his country, when his country is right; and he may go to war to suppress evil that has become menacingly aggressive.

(The line of argument followed in this discourse was in part suggested by an article written by Dr. James M. Gray.)

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 18D, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name
Address
Shipping Point

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

LAS CRUCES, N. M.

I beg the privilege to report to my Mississippi friends that I am pastor at Las Cruces, New Mexico. Have been here since last session of the Southwestern Seminary. Will say that I am well pleased with the prospects for progress in the work here. There are only about 200 Baptists in this town of a population of six or seven thousand. Most of the people, however, are Mexicans. Mexican Baptists are not included in the 200 mentioned above. The Baptist congregation is made up of people from all parts of the United States. Many of these people came here for their health and liked the place so well that they have remained permanently. Some abide here because they could not live elsewhere. No better place in this, the "Sunshine State" could be found for tubercular suf-

ferers than this unique little city. Personally, I am not here for my health, but to do my bit toward redeeming this great section for our King.

Las Cruces is in the fertile valley of the Rio Grande. It has never been my privilege—and I am from the Mississippi Delta—to view more beautiful farming country than that which surrounds us here. Seventy miles up the river is the Elephant Butte dam, the largest dam in the world. This dam holds water enough today to supply the irrigated farms of the valley for three years to come. Wheat, alfalfa and truck farms abound in the valley, while on the tablelands herds of fine cattle and flocks of sheep are grazing. Up in the mountains many mining companies are busy gathering numerous precious metals from Nature's storehouses.

Let me give just a hint of how Baptist preachers are scattered here. The nearest full-time Baptist church is 46 miles away, and that is in El Paso, Texas. On the north the nearest Baptist congregation is about 130 miles. There is a Baptist church 80 miles east of us, and one on the west about the same distance. A Baptist preacher has recently located 22 miles south of me. To know that a preacher of my faith is so near by makes me "real jealous."

I love Mississippi and shall not take out naturalization papers in this "foreign land" very soon. The Baptist Record is like a good letter from home every week.

Very truly,
JOHN F. MEASELLS.

Juice of Lemons! How to Make Skin White and Beautiful

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles and tan and is the ideal skin softener, smootheners and beautifier. Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is wonderful to smooth-rough, red hands.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

You Can Do as Well as This Man



This is H. A. Neumann the Lange man for Dodge Co. Wis. His sales for one month were \$931.50, average per week \$192.50. He is 27 years old; started two years ago, both head and his good arrangements in the territory, and has built up this splendid business of his own, selling Lange's Extracts, Spices, Teas, Coffees, Household Specialties and Veterinary Remedies direct from wagon to home. You can do as well. Let us give you actual figures of their sales. We will instruct you on every point, teach you how to sell and give you exclusive territory near your home. Our contract beats all others. If you're not making \$200 a month, write us at once about our plan.

The Lange Co., Dept. Q.

De Pere, Wis.

FREE TO Asthma Sufferers

A New Home Cure That Anyone Can Use
Without Discomfort or Loss of Time.

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time. This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do it Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 8418,
Niagara and Hudson Sts., Buffalo, N. Y.
Send free trial of your method to:

For Sale

In Clinton, Miss., two dwelling houses—one with 5 rooms, water-works and wired for electric lights; the other with 7 rooms with all modern improvements; an excellent barn with 14 departments, and about 4 acres of land. Clinton is the home of three schools, with the very best educational advantages. Anyone interested can get a real bargain. Apply to J. R. Smith, Clinton, Miss., or Philip Dillake, Star, Miss.

Calomel Today Sick Tomorrow

Dose of Nasty Calomel Makes You
Sick and You Lose a
Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WAR-NER DRUG COMPANY, Nashville, Tenn.

News In The Circle Martin Ball

We are grateful for the very many kind expressions of sympathy from the brethren all over the State in our recent illness. May the Lord reward them all.

The Kentucky State Board has secured the services of Rev. A. F. Jones as evangelist under the board. He has resigned as pastor at Maysville, Ky., to enter this work.

The Kentucky Baptists are in a campaign to build a hospital in Louisville. The city is to raise \$35,000 and more than \$21,000 of this has been subscribed.

The town of Miami, Okla., has presented the Oklahoma Baptists with a full fledged hospital, valued at \$50,000. That's fine.

The church at Deckerd, Tenn., has called Rev. James Willis, of Scottsboro, Ala. He accepts and enters the work at once.

Rev. B. D. Weeks resigns the pastorate at Woodland Park church, St. Paul, Minn., and accepts the call to Bacone, Okla.

The churches of the Long Run Association (Ky.) reported 636 exclusions. The Broadway church, Louisville, reported 88. Getting back in the old-time road!

Rev. Caleb A. Ridley, who has been doing efficient evangelistic work for sometime, has accepted the call to the Central church, Atlanta, Ga., where he was formerly pastor.

A good meeting was recently held at Hazard, Ky. The pastor, J. M. Walker, was aided by Rev. G. C. Walker. There were 37 additions—25 by baptism.

Dr. W. B. Riley is conducting a meeting in Calgary, Canada. There have been 300 professions of faith and the meeting continues. Dr. Riley's services are in constant demand.

September 26, at the Oak Grove church, Utica, Ky., Brother R. E. Bailey, who was pastor for several years of various Methodist churches, was ordained to the full work of the Baptist ministry. Dr. A. S. Pettie preached the ordination sermon. Still they come.

The Tabernacle church, Chattanooga, Tenn., recently offered to increase the salary of Pastor J. B. Philips \$1,200. He declined to accept the raise, in order to permit the church to support a missionary in China. Preachers are not working for money.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Fleet-Manfield Drug Co., Memphis, Tenn.

Rev. W. R. Farrow has resigned the Union avenue church, Memphis, Tenn. It is not stated what his future plans are. He is a good preacher and active pastor.

The First church, Macon, Ga., has secured the services of Rev. G. L. Yates, of Tyler, Texas. He succeeds Dr. E. C. Dargan, who goes with the Sunday School Board.

Brother E. L. Mitchell, who has listened to the strong gospel sermons of Dr. J. W. Porter, in Lexington, Ky., has permitted the light to enter and turned from his Campbellite ways to the gospel truth. He has been ordained to the Baptist ministry. Let the light continue to shine.

Rev. J. T. Early, who did such splendid work as pastor of the First church, Little Rock, Ark., has accepted a call to the First church, Beaumont, Texas. He makes things move.

Dr. William Fetler, who has been engaged in building a Russian Baptist seminary in New York City, is to go to Philadelphia, Pa., and take charge of an interdenominational school. What do you think of that?

The Virginia Baptists have determined to increase the apportionment asked by the Southern Baptist Convention for home and foreign missions—so as to square up all indebtedness. If all the states will do this it will make it easy work.

The Sunday School Board at Nashville is preparing a vest pocket commentary on the 1918 Sunday School lessons. Dr. Hight C. Moore has it in charge. It will be the best.

The Baptist Tabernacle, Atlanta, Ga., has called Evangelist J. W. Ham to the pastorate. If he is as successful there as in the evangelistic field, everything will go forward.

The Seminary at Louisville, Ky., has secured Dr. Everette Gill, of Rome, Italy, to supply for Dr. McGlothlin the first quarter. Dr. McGlothlin is doing food conservation work for the government at Washington.

Tobacco Habit Banished

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO RE-DEEMER" and positive proof.

Jefferson Standard Life Insurance Co.

GREENSBORO, NORTH CAROLINA

Largest and strongest regular life insurance company in the South.

Insurance in force, over \$54,000,000.00
Assets, over \$ 8,000,000.00
Surplus to policy holders, over \$ 1,200,000.00

Loans its money on real estate mortgages right in the sections from which the premiums are paid

Attractive policy forms—modern in every way

AGENTS WANTED

RATCLIFF & BRADSHAW, Managers

Jackson, Miss.

Hurrah! How's This

Cincinnati authority says corns
dry up and lift out
with fingers.

Hospital records show that every time you cut a corn you invite lock-jaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky, but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

INVENTIVE GENIUS MAKES CALOMEL DELIGHTFUL.

Calomel, the Most Valuable of All
Drugs, Now Purified from Its Rn-
pleasant and Dangerous Qualities
Calotabs the New Name.

The medicinal virtues of calomel are in no way connected with its nauseating and dangerous qualities, as is proven by the fact that the new calomel tablet, recently perfected, is wholly free from objectionable effects yet retains all of the liver-cleansing and system-purifying qualities of the old-style calomel. For biliousness, constipation and indigestion, and wherever calomel is essential, the new denauseated calomel tablet is a practically perfect remedy.

To inspire public confidence in this new discovery the manufacturers have authorized druggists everywhere to refund the price if the customer is not "perfectly delighted" with Calotabs. Sold only in original packages, sealed, twenty doses for thirty-five cents. One tablet at bedtime, with a swallow of water. No taste, no nausea, no griping. You wake up in the morning with a clean liver, feeling fine, and a hearty appetite. Eat what you please — no danger.

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